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THE
T R A V E L S
OF
Father *William Orleans,*
A J E S U I T.



From the Department of the Interior
in the Dept. of the Interior

3 1 3 V 1 1

I have been thinking of you very much lately
and hope you are well.
I am your affectionate friend,
John W. Alden

RECEIVED
JAN 10 1867
NEW YORK



This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots or smudges, particularly towards the bottom left and center. A faint vertical crease or fold line is visible down the center of the page. The overall tone is a light, off-white or cream color.

July 4 1799

~~John was caught out by~~

~~and showing a wilton Midway~~

~~for a New Sudding at the Harayhead~~

~~M. C. L.~~

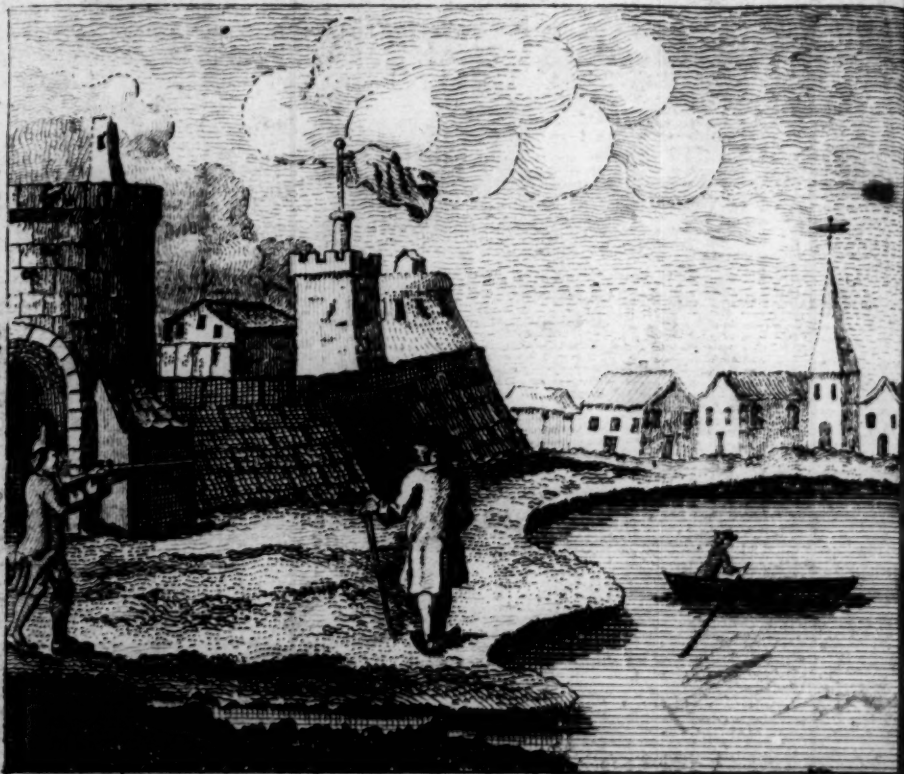
~~July 30 his stand was~~

~~thrown out for being 2 ft. low~~

~~one foot in at water level~~



same year



Heam Sculp. Wood Str.

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THE
TRAVELS

OF
Father *William Orleans*,

A JESUIT,

Who being banished from FRANCE, amongst
the rest of that Society, travelled through
Asia, Africa, and America, and at last became
a good Protestant.

LES
VOYAGES
DE

Père *Guillaume d'Orleans*, un Jesuite,

Qui etant banni de la *France*, entre les autres
de cette Societé, voyagoit par *Asie, Afrique,*
& *Amerique*, & enfin devenoit un bon Pro-
testant.

L O N D O N :

Printed for J. MACKENZIE, at No. 26, in Wood-
Street, and to be had of all other Booksellers in
Town and Country.

THE A. V. E. L. S.

OF THE

REPUBLIC OF THE UNITED STATES OF AMERICA

IN THE

OFFICE OF THE SECRETARY OF THE TREASURY

WASHINGTON, D. C.

DECEMBER 1, 1901

TO THE

COMMISSIONER OF THE GENERAL LAND OFFICE

WASHINGTON, D. C.

FOR THE

RECORD OF THE LANDS OF THE UNITED STATES

IN THE

OFFICE OF THE SECRETARY OF THE TREASURY

WASHINGTON, D. C.

DECEMBER 1, 1901

TO THE

COMMISSIONER OF THE GENERAL LAND OFFICE

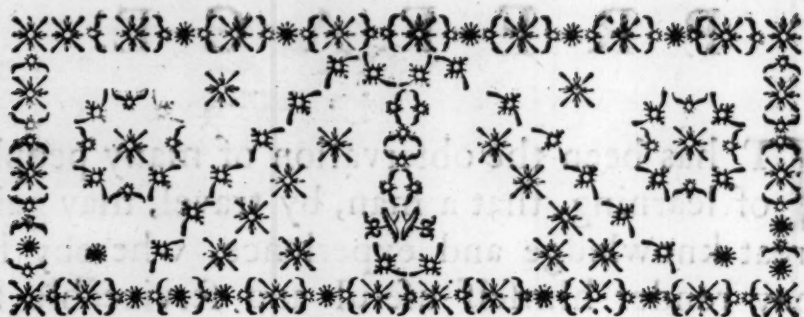


P R E F A C E.

IT has been the observation of many people of learning, that a man, by travel, may gain great knowledge and experience, whereby he may render himself useful and serviceable to his country; so by reading and observing the various usages, accidents, and practices of the several countries of the world, he may delight others by the recital of them, at a more easy, safe, and cheap rate. Wise men will not fail to benefit themselves by the accidents they find to have befallen others, either to their public or particular good or ill; for these reasons, the author of the following sheets is induced to make them public. Compilations of this kind need no apology, for as they have their use, so ought they to have their praise: I must here advertise the reader, that in this narrative he will find the description of many remarkable places, not to be found in any other work of this nature, and may, it is presumed, be a very useful and entertaining companion, to such as have a taste for history: and the reader may rest assured, that scarce any thing has been taken on trust here, but the situation and description of the several places herein mentioned, are all genuine and authentic. If the following sheets afford any delight to the readers, none will have more satisfaction, than,

Their most obedient humble Servant.

Père Guillaume d'Orleans.



T H E
T R A V E L S
O F

Father *William Orleans*, &c.

C O N T E N T S.

Father William Orleans's *Travels*, from Orleans, in Europe, to Asia, being an amazing Narrative of God's Goodness, in protecting him from Storms, Shipwrecks, Thunder, Lightning, Robbers, wild Beasts, &c. with a Description of the Places he passed through, in Order to see the Holy Land, and those Places where the Life, Miracles, Sufferings, and Death of our Lord and Saviour JESUS CHRIST hap-
pen'd. Written by Himself, for the Instruction of all: to which is added the Hardships he went through in America, &c.

*** FATHER William Orleans was born in
* F * the city of Orleans, in France, in the year
* * of our Lord, 1703, after he had received
*** the most learned education, at the univer-
sity, at Paris; after his and others exile, on account
of religion, in order to preserve his life, from the
racks

racks and cruelties of a people, bigotted to a false religion, he made his escape to London, where he agreed with a master of a merchantship for a passage to Constantinople, the capital city of Turkey, in Europe; set sail from the port of London, in the month of August, 1764, and having a favourable wind, in about a month's time, he arrived at the port of Gibraltar; where the ship took in fresh provisions, water, &c.

The description of this place he gives as follows: Gibraltar is situated west, longitude 8 deg. latitude 36 deg. it is a port town in the province of Andalusia, in Spain, situated on the streight, between the ocean and the mediterranean, to which it gives its name. It stands on the foot of Mount Caipe, one of Hercules's pillars, about 16 miles north of Ceuta, in Africa, 40 south west of Cadiz, and 80 south of Seville. It is built on a rock in a peninsula, and can only be approach'd on the land side, by a very narrow passage, between the mountain and the sea, cross which the Spaniards have drawn a line, and fortified it, to prevent the garrison having any communication with the country. Here our adventurer one day, walking by himself, and straying beyond the English bounds, in order to view the adjacent country, a Spanish centry fired his musquet at him, the ball of which went through his hat, but very providentially missed his head, poor Father retreated immediately to the town, giving God many thanks for preserving him from so imminent a danger: two days after he turned on board the ship, and a fresh gale springing up, they set sail for the coast of Barbary, and the next day arrived at Tripoli, a city situated on the mediterranean sea, 300 miles south-east of Tunis. Here he landed, and took a view of the city and adjacent country, which is as hereafter mention'd, Tripoli city east longitude 12 deg. latitude 32 deg. is the capital of

of the kingdom of Tripoli, situated on the Mediterranean sea, 300 miles south east of Tunis, surrounded by strong wall and fortifications, but its greatest strength is in its inhabitants, who are a parcel of desperate banditti, who have fled from Turkey, pirates and renegadoes, who live chiefly by the plunder of honest merchantmen, that navigate the neighbouring seas, they hate the very name of a Christian, and pay all their homage to that vile impostor Mahomet.

I may at this place begin all the sufferings poor Father Orleans went through, he not being very well had taken a private lodging at a Mahometan's house, who over-hearing him often praying to God, and mentioning the name of our blessed Redeemer JESUS CHRIST, the rascal was so irritated against him, that he went to a chief magistrate, and inform'd him that he had a rank heretic in his house, who was continually praying to JESUS CHRIST, consequently was a rank unbeliever, as to the doctrines of the Holy Prophet Mahomet. This was so heinous a crime, that the magistrate order'd him to be brought before him, and he was accordingly arrested that day, at his own lodgings, and all his effects seized; very unluckily for poor Orleans, there happen'd to be found amongst his effects a book, intitled the New Testament of the LORD JESUS CHRIST; which the magistrate no sooner beholding, than he cast it from him in a violent passion, and said, thou caist, dost thou think to insult a whole nation, by thy infamous and scandalous new doctrine? we want no innovations in our holy and unpolluted land, where the doctrines and prayers of our ever revered Mahomet are held in the greatest veneration. The unhappy Father tried in a modest manner to vindicate himself, saying, he hoped as he was a Christian, he might be allowed to worship Christ, as well as a Mahometan was allowed to worship Mahomet; that he had neither said or
done

done any thing to merit the displeasure of any one, and therefore he hoped he might be permitted to depart safe. Yes, replied the magistrate, thou shalt be safe enough, so calling an Alguazil, which is much the same as an English constable, here, said he, take this Christian, and confine him in the public prison, with an allowance of only bread and water, 'till you know my further pleasure, and as I have promised he should be safe, be sure you keep him safe. Our unfortunate father had now no other hopes of deliverance, but from the goodness of the Almighty, to whom he pray'd most heartily, imploring his divine assistance, nor were his prayers unheard, for in two days afterwards, as fortune favoured him, the goal-keeper, having intoxicated himself with liquor, and coming into Orlean's cell to give him a little bread and water, he fell on the floor, and immediately went to sleep; our hero now finding the keys of the prison in the goal-keeper's pocket, took them, and waiting 'till the dusk of the evening to let himself out, but not 'till he had search'd the keeper's pockets, where to his comfort he found a purse well lined with gold, this in some measure made him amends for his sufferings and loss; soon after he had quitted the city of Tripoli, not knowing which way to go, he rambled almost all night, 'till at length he arrived at a poor cottage, kept by a poor old man and woman, of these he inquired where the road lead to, and how far he was from any village or town, he was informed, that he was in the road to the city of Damascus, and that about a league further he would come to a house, where he might have some refreshment, this put our traveller into fresh spirits, and to compleat this joy, the poor old man offered to accompany him part of the way, to shew him the road; Orleans readily accepted of this offer, and arrived that night safe at the appointed place, where he took a friendly leave of

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his

his guide, giving him a piece of money for his trouble: the people of this house were of the friendly sort, they got him some meat and wine, so that he spent a comfortable evening and night. The next day inquiring further about the road, he was informed, he must traverse the forest of Barca, which is situated on the south coast of the Mediterranean sea, between Tripoli and Egypt, a very barren desert, inhabited by wild beasts; notwithstanding this discouragement, he was resolved to pursue his journey, and very luckily espying a sabre and a case of pistols hanging up in the room, he purchased them, as also a quantity of gun powder and bullets, for the man of the house had formerly been a soldier, and had served against the Spaniards, and kept those arms as a proof of his prowess. Our aged hero, being thus equip'd, set forwards for his intended journey, trusting intirely on God to protect him, in so perilous an undertaking. Two hours after his departure, he enter'd upon the forest, which he found overgrown with very high trees, shrubs, and bushes, and scarcely a path to be found, but imagining himself to be right, he went on forward; scarce had he travelled two leagues, but he came to a wood overgrown with pine trees, whose sable branches render'd the paths extremely obscure, and turning first to the right, and then to the left, he attempted but in vain to get out of the wood; night now coming on, he seriously consider'd within himself, that self-preservation, heaven's eldest law, advised him to provide for his security, 'till the return of day: accordingly as he well knew that night was the time for all wild-beasts to seek their prey, he climb'd up to the middle of one the pines, and sat very composedly on one of the branches, expecting with great desire the approaching day, but scarce had he been there one hour, when a monstrous bear came under the tree, and making
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a most hideous noise, begun regularly to climb the tree, our adventurer calling on God now to protect him, luckily bethought himself of his sabre, which he drew, and as the savage animal climb'd up regularly with his fore-paws first, as soon as they came within reach, he chop'd them off, upon which the brute fell to the ground, and by the fall so bruis'd himself, that he was unable to rise any more, but roaring in a most lamentable manner, in an instant several of his savage brethren came to the place, but went away again, not one of them molesting our hero: next morning he descended the tree, and finding no molestation, pursued his journey thro' the forest, and about noon arrived at the bank side of the great river Niger, but seeing it impossible to pass, by reason of its breadth and depth, he resolved to travel by the side of the bank, in hopes it might lead to some town or inhabited place, but in this he was disappointed, but very luckily he came up with a fishing boat, in which were four men, who agreed with him for a piece of money to land him on the other side, and put him in a ready road to Damascus, our hero agreed, and happily getting safe to the opposite shore, by the help of the fishermen, he arrived safe at Damascus, of which he gives the following narrative; Damascus is situated east longitude 36 deg. latitude 33 deg. 15 min. the capital city of the south part of Syria, 90 miles northeast of Jerusalem, and 200 miles south of Aleppo, in a pleasant fruitful plain, so extensive that the mountains which encompass it are but just discernible, and exceedingly well water'd by rivulets; the town is about two miles long, and encompassed with gardens for near 30 miles; and there is scarce a garden which has not a fine quick stream running thro' it, with fountains, cascades, and other water-works. The natives will have this to be the seat of Paradise, and have a tradition, that our first parent Adam was formed

med out of the dust of the neighbouring fields: but as to this story I would not advise my readers to give any heed to, for we are told that Adam and Eve were first form'd in the garden of Eden, which by the best account was situated in Diarhec, or the ancient Mesopotamia, in Asia, between the rivers Euphrates and Tigris; and what makes this story more plainly appear, is, that there are to this very day trees growing, which by the natives are stiled Eve's trees, and the fruit of them Eve's apples, which are of so poisonous a nature, that the eating of them is immediate death to the tasters: here I think it proper to give you a meaning of God's first laying his strict commands on Adam and Eve, not to eat the fruit of that tree; he had been, as we'll suppose, at a great deal of trouble in forming a man in his own image, and after that to form a woman out of one of his ribs: these new creatures were placed in the garden of Eden, which had a perpetual verdure, and the choicest of fruits palatable to mankind; but as God well knew that it would be death for this first couple of the human race, if they eat thereof, he gave them this caution, you may freely eat of all the fruit in this garden, but of the fruit of the tree of life, ye must not eat, for in the day that ye eat thereof ye shall surely die: the meaning of this was, as every one in their senses must allow, that it being rank poison, the Almighty Creator knew that his first creatures must inevitably perish, and therefore he gave them his strict commands not to touch of the fruit of that tree, lest he should be at a further trouble to create a new pair to people the earth, but be that as it will, we suppose that the first couple did eat of the poisonous tree, or forbidden fruit, in doing of which they disobey'd God's orders, and tho' God at that time had said, in the day that ye eat of the forbidden fruit, ye shall surely die, yet he forgave them this crime, in order that they might multiply

multiply and replenish the earth, from whose loins came Cain, Abel, and many more, both male and female, tho' the scripture is so bare in its first translation as never to mention so material a thing.

But this being very immaterial to our history, we proceed on our progress: we sailed soon after to the Port of Aleppo, in Asiatick Turkey, situated 90 miles east of the Levant sea, and Port of Scanderoon, and about 100 west of the River Euphrates. It stands on four hills, in the middle of a pleasant fruitful plain being of an oval figure, and about 3 miles in circumference, the castle being on the highest hill, in the middle of the city; the buildings of the town are better than in most cities of Turkey, and they have a great many mosques and caravanseras: it is well furnished with fountains and reservoirs of water, and their gardens and vineyards well planted with grapes, oranges, apples, cherries, and other excellent fruits. The Christians have their houses and churches in the suburbs.

There is a very considerable trade here in silks, camblets, and Turkey leather. Every European nation almost has its factories here: the English factors are about 40 in number, and live in a quadrangle, resembling a college, having their chaplain and a chapel, where they perform their devotions regularly, as in Christendom, and at their leisure hours they hunt and use other sports, with all imaginable freedom.

About 12 miles south east of Aleppo is a salt lake, 7 or 8 miles over, having a dry crust of salt on the surface, which sounds like frozen snow, when horses trample on it, and magazines of this salt are laid up in the neighbourhood of Aleppo; the beglerbeg, or lord of lords of Aleppo, commands all the country, between the Levant sea and the Euphrates, but the castle has a governor independent of him.

From

From hence our hero set out safe for Jerusalem, the capital city of Judea or Palestine, in Asiatic Turkey, being arrived safe there, he met with an incredible number of almost all the Christian nations in the world, who had made a pilgrimage, in order to see this renowned city, once the glory of the world: of this place he gives us a most beautiful description as follows. Jerusalem east longitude 34 deg. latitude 32 deg. the capital city of Judea, or Palestine, in Asiatic Turkey, situate 30 miles east of the Levant, or Mediterranean sea, 90 miles south of Damascus, 300 miles south of Aleppo, and 230 miles north east of Grand Cairo.

It stands on a high rock, with steep ascents on every side, except on the north surrounded with a deep valley, which is again encompassed with hills. The city is at present about 3 miles in circumference, and has a little altered its situation, for Mount Calvary, appropriated for the execution of criminals, was formerly without the walls, but has now drawn the city round about it, and stands in the middle of modern Jerusalem, and Mount Sion is left without the walls, which stood near the center; the walls and fortifications seem very antique, however the private buildings mean, and but thinly inhabited. The resort of pilgrims hither, only render it considerable at present; and the accommodating them with lodgings and provisions, is the chief business of its inhabitants, for the protection of the pilgrims against the Arabs, and to receive the tribute exacted of them, a bashaw always reside here with a guard of janissaries. The church of the holy sepulchre, which the pilgrims chiefly come to visit, stands upon Mount Calvary, and is a magnificent fabric, in which every Christian nation almost has a peculiar chapel; over the middle of the temple there is a cupola open in the middle, at which it receives its light, and under this open cupola

cupola stands the glorified sepulchre. There are also in this church 12 or 13 places consecrated on account of some particular action done in them, relating to the death and resurrection of CHRIST; as the place where he was nail'd to the cross, the place where the soldier stood who pierced his side, where the angels appeared to the women after the resurrection, &c. on Good Friday annually, our Saviour's passion is solemnized in this church and all the parts of it acted; such as the nailing of him to the cross; the crowning him with thorns, taking the body down from the cross; and here is seen the cleft of the rock which was made by the earthquake when our Saviour expired. The reflections of these appearances inspired our adventurer with a devout reverence of God, and the Saviour; and in the evening wrote some comments on what he had seen, being to the following purport.

Some few verses on Jerusalem.

These beauteous scenes attract my eyes with love,
 They bid me reverence my God above:
 Thy stately fabricks, proudest in the world,
 Now in a heap of wretched ruins hurl'd:
 Here once the seat of glory and renown,
 Mansions of God, now are all tumbled down;
 The loveliest place, this world did e'er afford,
 Solomon's temple, sacred to the Lord,
 Is fall'n to dust, the very space whereof,
 Is now of infidels the very scoff:
 But New Jerusalem again shall rise,
 And be the admiration of mens eyes.

While he was here he inspected all the numerous chapels belonging to the Christian nations, for there is one belonging to almost every Christian nation, in which they shew you as many pieces of wood, some larger,

larger, some smaller, which they affirm to be pieces of our Saviour's cross, that where they all united, he really believes, the whole being put together, would make a cross as large as St. Paul's church, in London, for which reason he could not believe one word of it, for it says in the xxvii. chapter of St. Matthew, and 32d. verse, that when our Saviour went to be crucified, the Jews compelled one Simon, a Cyrenian, to carry the cross, now he leaves it to all his readers to determine within themselves, whether or now one man could carry a cross of wood, as big as St. Paul's church: and as he thinks all sensible people will allow it a gross falsity, so he thinks it a shame for the priests to impose such an impossibility on the public.

He next view'd the glorified sepulchre, which was one intire piece of black marble, hollowed in the middle, and able to contain a whole family, being built by Joseph of Arithmethea, for himself and kindred, and in which no one was ever laid: the outside of it is adorned with rows of angels, carved in figures of marble, representing the hierarchy, consisting of seraphims, cherubims, thrones, dominions, principalities, powers, virtues, archangels, and angels, the beauteous order of all these fill'd his mind with admiration, and inspired him with holy thoughts, so returning home he resolved next day to set out for Egypt, in order to visit those great curiosities, the pyramids, and of this journey he gives the following description.

I set out with 14 others in company from Jerusalem, and each of us having hired two camels, we agreed to have a guide, and accordingly agreed with a Turk to conduct us on our road, as far as the confines of Egypt, accordingly next morning we set out for Egypt, but must on course traverse the desert of Arabia, which I think here proper to describe: Arabia, a country of Asia, having Turkey on the north,
Persia

Persia, and the gulph of Persia on the east, the Indian Ocean on the South, and the Red Sea and the Isthmus of Suez on the West, a country of very great extent, divided amongst many Arabian Princes and states, most of them living in tents, and wandering from place to place to find water and pasture, for their cattle, most of the Country being a barren desert, without water of vegetables, in many places. The Imposture, or Mahomet, was a native of this country and made the Arabs his first proselites, who within 40 years after his death, subdued great part of Asia, Africa, and Europe, and established their religion wherever they came. Arabia is situate between 35 and 60 deg. of east longitude, and between 11 and 30 deg. of north latitude, the grand divisions whereof are 1 Arabia Felix, or Happy, 2 Arabia Deserta or Desert, and 3 Arabia Petræa or Strong. On the evening of our first days journey, we by desire of our guide, the Turk, alighted from our camels, on which we rode two and two, who told us there was a spring just by, where it was necessary to water our camels; we soon came to it, and the beasts being led to the spring, drank so heartily, that I thought they would have burst; however, this being over we proceeded on our journey, and towards night, we arrived at a little camp of about 40 tents, which were pitched on the road, on purpose to entertain travellers, by the Arabs; and these people, our guide told us, were none of the thieveish tribes, but very honest, harmless people; we found some provisions here, such as salted camels flesh, cheese made of goats milk, and some coarse bread, upon which we made a tolerable repast, but to make amends, we had some very good wine, we rested very comfortably that night, and on the morrow, after having let our camels drink plenty of water, we proceeded further into the desert; we found our road a deep red sand, and about noon so

extreamly hot, that our beasts were unable to travel any further, so on course we halted, and took some refreshment and also fed our beasts, for half of our camels were laden with provisions and water, well knowing a spring was scarce ever to be found: we did not proceed until the cool of the evening, and were resolved to travel all night; our guide here told us, that it was very necessary for two of the company to advance before the rest, in order to give an alarm, on the sight either of a wild beast, or any party of the Arabs, who are all thieves, and live by plundering every one they meet; accordingly we drew lots, and the lot fell on myself and another Englishman, whose name was Wilson, both of us undertook our lot willingly, and being advanced near a quarter of a league, we agreed that in case of any attack, it would be our best way, if attack'd by a beast, to fight facing him, but if by the thieves, to fight back to back, that each might keep off the enemy, having settled this, both of us having a brace of pistols well loaded with ball, and a sabre by our side, advanced, and travelled as near as I can guess, about five English miles, without any inconvenience; but on entering a little thicket, out jumped a monstrous lion, whose roaring was so vociferous, loud, and terrible, that it was enough to shock the bravest man that ever trod the earth. My companion and I immediately faced him, the creature wheeled round us several times when I fired a pistol at him, which luckily penetrated his skull, and he fell flat to the earth, and immediately died: I then together with my companion praised God for our deliverance, and begged the divine assistance to carry us farther safe on our pilgrimage.

By this time the rest of the company came up, and congratulated the two heroes on their great deliverance, and bestowed many encomiums upon them,

them for their bravery, it was now agreed on all sides to proceed on the journey, which the guide assured them he believed would be more agreeable than this part of it, saying every mile they went, they were still farther out of danger; this put new spirits into them, and according they travelled full four leagues further, without any danger; and at night dismounted their camels, when to their great astonishment, on examining the water casks, they found them almost exhausted; this was a stroke that almost thunder-struck them, they well knew that no water could be come at, that for want of it, the camels must inevitably perish, when the Turk who was their guide assured them, that no water could be had under two days, but as there was sufficient for themselves, the only expedient was to kill a couple of the worst camels and open them, and so let the others drink out of their carcases, which he said was a common thing among those who traversed that dangerous desert; this was accordingly executed, and from the quantity each had drank the day before, every one of the others had a draught sufficient to quench their thirsts, so as to enable them to proceed on the journey, which they did early next morning, and had got very near the end of the desert, when a troop of thieving Arabs appeared, these put the whole company into the utmost consternation, wherefore they being resolved to conquer or die, chose me for their captain, who having dismounted my men from the camels, drew them up in three lines, ordering every man when he came within pistol shot, to discharge one pistol, and then to draw his sabre, and attack the enemy, but to be sure to keep his other fire for self preservation; these orders were no sooner given, but the Arabs advanced, the captain drew up his men in three lines, as aforesaid, and advancing towards the enemy, he bid them fire, they did, and

and had such good success, as to kill fourteen of the enemy, at the first fire ; our captain then ordered his men to draw their sabres, and rushing in upon the enemy, bore down all before them, killing forty upon the spot, and wounding about seventy more ; this loss so intimidated the Arabs, that the remainder of them fled with precipitation, to the no small joy of our hero and his company, poor Father and his followers then returned God thanks for their happy deliverance, and set forward on their journey.

And meeting with no other obstruction, we arrived in three days at Grand Cairo, the capital of Egypt, in Africa, which is situate in a plain, at the foot of a mountain, 2 miles east of the banks of the river Nile, and 100 miles south of the mouth of the river : the town is 10 miles in circumference, and may contain a million of inhabitants, and some have computed them at five millions, which must be a mistake, though 'tis certain they are very numerous, 30 or 40 people frequently lodging in one house.

Their private buildings make a mean appearance on the outside, but are often very richly furnished and adorned within, and their chief mosques or temples very magnificent.

The castle stands on the top of a hill on the south side of the city, and is 3 miles round, of great antiquity, but hardly so antient as the natives give out, who imagine it was built by the patriarch Joseph, and shew a well near the top of it near 300 feet deep, to which they have given the name of Joseph's well, and the only well almost in the country.

There is a grand bazar or market-place in the middle of the city, but the streets are generally narrow, except the khali or grand canal, which runs through the middle of it from one end to the other, into which they let the waters of the river Nile, when it rises to a certain height ; and from this canal the

water

water is let into others, and distributed to the adjacent fields and gardens.

The Khalis or canal remains dry one half of the year; and appears a spacious street. The plague usually visits Cairo once in 3 or 4 years, and is observed to decrease as the waters of the Nile rise.

Either in the sight of this city or near it, it is supposed the ancient Egyptian Babylon stood. The English and other Europeans have their consuls and factors here at this city, for the protection and management of the Turkey trade on that side.

As he travelled through Egypt, he took particular notice of it, and presents the readers with the following agreeable description of it, Egypt is situate in the north east part of Africa, between 30 and 36 deg. of east longitude, and between 21 and 31 deg. of north latitude: bounded by the levant or mediterranean sea, on the north, by the Red Sea or Isthmus of Suez, which divides it from Arabia on the east, by Abyssinia or Ethiopia superior on the south, and by the deserts of Barea and Nubia on the west: being 600 miles in length, from north to south, and from 100 to 200 in breadth from east to west. The river Nile, which rises in Abyssinia, running the whole length of it, from south to north, and overflowing it annually, beginning to rise in the months of May and June, and is at the height usually in September, from which time the waters decrease till May or June again; there being no other water in the country (or not more than two springs) they were under a necessity of building their towns on the banks of the Nile, on some eminences, natural or artificial; so that on the overflowing of the river, they look like so many islands which have no other communication but by boats; the Lower Egypt is a triangular island, made by the levant; and the two chief branches of the Nile, which dividing 5 miles below
Cairo,

Cairo, one branch takes its course to the north-west, and falls into the Levant at Rossetto, and the other north-east falling into the Sea at Damietta, these mouths, being about one hundred miles, asunder. This part of the country, called the Delta, or lower Egypt, having the greatest advantage by the overflowing of the Nile, is much the most fruitful, but not the most healthful, the mud which covers it, after the flood is gone sending up an unwholesome vapour, the mountains and sands which enclose Egypt on the east and west, would render the valley between excessive hot, if it were not for this annual flood; nor would the soil produce much without it, for the country is naturally barren, where the waters do not reach, and they have seldom any rain, unless in the lower Egypt; tho' travellers relate that they have sometimes seen heavy showers even in upper Egypt; they have canals cut quite through upper Egypt to distribute the water to their fields and gardens, and preserve it in the dry season, and these they fill with great ceremony annually, when the river rises to a certain height; and by these means Egypt is rendered the most fruitful country in Africa, supplying Constantinople, and other towns in the European Turkey, with corn, as it did Rome and Italy of old; they only harrow their grain into the mud, on the retiring of the waters, and in March following, usually have a plentiful harvest; as to their rice fields, they supply them with water from their canals and reservoirs constantly, this grain usually growing in water; those lands that are not sown, yield good crops of grass for their cattle; no place in the world is better furnished with grain, flesh, fish, sugar, fruits, melons, roots and other garden stuff, than the lower Egypt; oranges, lemons, figs, dates, almonds, cassia and plantains abound here, and they have some grapes, but not proper for wines; which
defect

defect is in some measure supplied by palm wine. The country is excessive hot for two or three months before the flood rises, and the musketoos or gnats will not suffer people to sleep in the night; the sands also are extremely troublesome, insinuating themselves into the closets, chests, and cabinets, and even into the bed-cloaths, making them as hot as if they had been warmed with coals; and these sands are probably the occasion of sore eyes, with which the natives are universally afflicted in summer, fevers and fluxes are frequent in autumn, and the swelling of the scrotum; but the greatest misfortune is the plague, which visits them at least once in seven years; but when the Nile begins to overflow, 'tis said the plague and all other diseases are abated; it must not be forgot also, that the hot winds are very troublesome in April and May, and occasion sore eyes, as well as the sands.

Among the curiosities our Hero saw, he says the Pyramids of Egypt are the most considerable, they are built of stone, by whom, or when, none knows; the base of the largest taking up ten acres of ground, and running up to 700 feet perpendicular height; eye witnesses frequently differ 100 feet as to their height; and indeed the sands are driven up so high on the sides, that it is impracticable to take the height exactly.

The mummy pits are another curiosity, which with the Pyramids are on the west side of the river, opposite to Cario; in these pits have been thousands of embalmed bodies interred, which have continued 3 or 4000 years at least, the coffins are set upright, in niches in the walls, and never laid at length. The company and I having view'd these pieces of antiquities, set forwards with a guide in order to visit Mecca, and Medina, the birth and burial place of the Impositer Mahomet; the Turkish Prophet.

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Every thing being provided for the journey, such as camels, the guide, and provisions, the company set forwards at five o'clock the next morning, having again made choice of our hero for their leader; nor do I wonder at it, for his conduct and courage before had been so good, that he had gained the esteem of the whole company; however this journey was to be performed on foot, neither camels, nor horses being to be had: consequently it was proper for the company, each to take some refreshment for themselves, which they did, each one taking two bottles of wine and two of water, and the guide carried a basket of meat, knowing they had 20 miles to a place of refreshment, they travelled about 10 miles, meeting with nothing remarkable, here they set down and refreshed themselves, and in about two hours after set forward on the journey, and nothing intervening, they came safe that night to Mecca, an account of which is given, as follows.

Mecca east longitude 41 deg. latitude 21 deg. the capital of Arabia Felix, in Asia, and the place of Mahomet's nativity, 30 miles east of Sidin, the port town to it, on the Red-Sea, 200 miles south east of Medina. It is a large well-bUILT city, in the middle whereof stands the Kaaba, or house of God, which the Arabs believe was built by Abraham, and to which Mahomet obliged all his disciples to go in pilgrimage, once in their lives. This temple is about 15 feet long, and 12 broad, and 30 feet high; and there is a large court about it, encompassed with a piazza, in which the pilgrims perform their devotions, seldom entering the Kaaba, which is too small to admit many.

From hence they set forward for Medina Talma-bi, a city of Arabia deserta, situate 200 miles north west of Mecca, called the city of the Prophet, for here Mahomet was received and protected by the inhabitants,

inhabitants, when he was driven from Mecca, and here he was first invested with regal power, and here is a magnificent mosque or temple, in which is Mahomet's Tomb, surrounded by a silver grate or palissade; on Mahomet's flight to this city from Mecca, the Mahometan æra commences, viz. 16th July, Anno Dom. 622. On viewing this tomb, our traveller very carefully surveyed it, and gives us the following most remarkable description: The coffin of Mahomet is one entire piece of steel, just large enough to contain the corps of a middle sized man, on the roof of the mosque are placed near a ton weight of magnets, and an equal quantity on the floor, so that each set of loadstones, drawing equally upwards and downwards, keep the steel coffin equally poised, between the cieling and the floor, where it hangs to the great astonishment of all beholders: now the Turks themselves, shew by this piece of most confounded chicanery, that the whole is an absolute falshood, for all the load-stones in the creation, were they all collected together by mankind, and placed in the perfectest, and most beautiful order of structure, on the top and the bottom of even Westminster Abbey, which all allow to be the most beautiful and compleatest structure in Europe; can any one in their senses believe, that a Coffin can be supported equally, so as to hover between the roof and flooring of a church, or any other building; but however this may be, we must now go on with our history. From Mecca he set out for Joppa, but antiently called Jaffa, here he took a survey of the town and gives the following pretty description: When I arrived at Joppa, I reflected within myself, that it was holy ground, I prayed to God, and thanked him, that he had been so good and merciful to me, to bring me safe to this place, and in gratitude for the same, I first wrote the description

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of

of the place, and then a little hymn of thanksgiving, both of which I'll set down. Joppa, or Jaffa, is a maritime city of Asia, in the county of Palestina, in the tribe of Dan, upon the Mediterranean Sea, 30 miles from Jerusalem, thought to be one of the antientest in the world, built by Japhet, famous for many things, but now in a decayed state, and subject to the Turks; here I rested myself, and wrote the following hymn:

Most glorious God, who rules the earth,
Accept this tribute of my praise,
For nothing was I, at my birth,
From nothing, Lord, thou didst me raise.

Let me but view the glorious lamps,
That once Jerusalem adorn'd,
I'll sing new praises, without vamps,
And shew the infidels how scorn'd.

Grant me but grace, O God on high,
That I may praise thy holy name,
That as I live, so I may die,
Extolling of thy wond'rous fame.

After having wrote this little hymn; I proceeded on my journey to Palestina, and in about eight hours came to the Red sea, which separates Asia from Africa, and is so called because the sands at the bottom of that sea are red; here I embarked on board a small sloop, and set sail, but alas! in less than three hours, a storm arose, and the winds blowing excessive high, put the whole ship's crew into the utmost consternation, nothing but horror and confusion ensued, the storm increasing by midnight, such a war was raised between heaven and the ocean, as to that hour I never was witness of: about three
o'clock

o'clock in the morning we were obliged to heave the ship to under her bare poles, and the sea ran so exceeding high, that we could venture to keep no lights aboard, though the night was so dark, that we could scarce see one another at a quarter of a yard distance: the wind still increasing, we sprung the main mast about six feet from the deck, that nothing could save it. We now began to give over all thoughts of saving the ship, and as our case became more and more desperate, we agreed to fling over-board all the useless lumber, which being done, our ship was considerably lightened, so that she swam very well all the rest of the night; and as day-light appeared, thanks be to God, the storm abated, we then as well as we were able, erected jury-masts, and in about four hours managed with the greatest difficulty, to get the vessel again under sail; I was now returning God thanks in my own mind, for our amazing escape, when to my great joy, I espied land, which proved to be the wished for place, Palestina. Here we landed, and I think it proper to describe that country, which is a part of Asiatic Turkey, situate between 36 and 38 degrees of East Longitude, and between 31 and 34 degrees of North Latitude, bounded by Mount Libanus, which divides it from Syria on the North, by Mount Hermon, which separates it from Arabia Deserta, on the East, by the mountains of Seir, and the desert of Arabia Petræa on the South, and by the Mediterranean Sea on the West; so that it seems to have been extremely well secured against foreign invasions: it is called Palestina from the Philistines, who inhabited the sea coasts; it is called also Judea, from Juda, and the Holy Land, from our Saviour's residence and sufferings in it; and it is called Canaan, and the promised land, in the Scriptures. It is 150 miles in length, and upwards; and 80 in breadth;

and in the time of king Solomon, it seems to have extended from the Mediterranean Sea to the river Euphrates, it is generally a fruitful country, producing plenty of corn, wine, and oil, where it is cultivated; and would be able to supply its neighbours with corn and wine, as it did formerly, if the present inhabitants were as industrious. The country about Jerusalem is the most mountainous and rocky; but these mountains feed great herds of cattle, abound in milk and honey, and produce excellent wine, and olive oil, where they are cultivated, as the valleys between the mountains do good crops of corn. After having staid about a month, I crossed over the river Jordan, so often mentioned in Scripture, and of this river I took the following account: it is a river of Asiatic Turkey, in the province of Judea, or Palestine, rising in Mount Libanus, in the north, runs south quite through the country, a course of about 150 miles, forming two lakes, the first of which is almost dry in summer, called the sea of Galilee, and the lake of Tiberius, and sometimes the lake of Genezareth, being about 12 miles long, and 8 broad; the other called the Dead, or Salt sea, where Sodom and Gomorrah stood, is about 70 miles long, and 16 broad; but the ordinary channel of the river Jordan is not above 20 yards broad at present, and discharges itself into the lake called the Dead sea. Within 8 miles of this sea of Galilee, I saw the very pillar of salt that Lot's wife was turned into; a description of which, I here present you with, it being a very remarkable curiosity: this pillar of salt, as it is called in Scripture, is near forty feet high, but of very different dimensions, it being the exact figure of a woman, and I may justly say now petrified, so that instead of salt, it is rather a stone; but be that as it may, the very form is now remaining, and appears to human eyes, as a female giant; the

the dimensions from the head to the shoulders being three feet eight inches, from the shoulders to the arm pits two feet four inches, from the arm pits to the naval seven feet, from the naval to the knees two feet six inches, and from the knees to the bottom of the feet twenty-four feet six inches, which being added together make exactly forty feet in height; I shall not make any comment upon this remarkable pillar, but leave all my readers to judge of the truth of the story, as they think fit; so I proceed to inform you, that the very next day I happened luckily to meet with a ship, which was bound for South Carolina, in which I embarked, and in about three weeks time arrived there, and met with the famous and religious Mr. Whitefield, whose sole business at this time was to instruct the poor ignorant Americans, in the gospel of our blessed Lord and Saviour Jesus Christ, and the numbers he brought over to Christianity in South Carolina is very remarkable, being often 400 in a week, nor did he rest till he had converted that whole province, together with North Carolina and Georgia, from hence I set out as a follower of Mr. Whitefield, and soon after arrived in New England, where we joined the worthy and reverend Mess. John and Charles Westly, Mr. Whitefield's worthy fellow labourers in the cause of Christianity: nor ought my pen to be idle in the praise of those gentlemen, by whose means the Sun of Righteousness has arisen in those parts, and chased away the thick mists of heathenish ignorance, that for many years has clouded the minds of millions of the human race; who as the number of their proselytes increased, were obliged, in order to accomodate such a vast multitude of hearers, to introduce lay-preachers, none other being to be got, but at the same time were careful to select the most pious and ingenious, and would by no means admit such illiterate
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and profane pretenders to piety, as are at this day in and about London, who mislead the weak and disgrace religion.

I must here beg the patience of my readers to make a small digression: it has occurred to me, as an awful reflection, that the purest religion in the world, should be in a manner disgraced, and labour under the disadvantage, of having its precepts misconceived, and improperly applied, by people who have neither abilities, or leisure to study true theology: but to return to our history, our traveller, whilst he was in America had the happiness to see many thousands of the Negroes converted to Christ's holy faith, and often prayed to God to have the Jews and Gentiles converted also: in a year afterwards he embarked in a merchant ship, bound to London, where after a good passage of six weeks he arrived safe once again, and visited not only all the churches, which to his great satisfaction, he found constantly filled with good Christians, but also several meeting houses, which were crowded with dissenters, who though not of the same opinion as those of the Church of England, he found to be a very religious and good people: and very heartily wished all the people of England would be as good, and concludes this entertaining little history, with wishing that God would send his saving health unto all nations, so as to turn their hearts to Christianity, and that they may all live and die in the faith of the Redeemer of the world, JESUS CHRIST. Amen.

I shall now conclude, with giving my readers a specimen of Jesuitical fraud and evasion, in the following most witty poetry, which admits of a most beautiful double entendre, which will give my readers an insight of the deceit and hollowness of the Jesuits hearts.

The

The Jesuits double faced Creed.

I hold for faith,
 What Rome's church faith,
 Where the king's head,
 The flocks misled,
 Where th' altar's drest,
 The peoples blest;
 He's but an ass,
 Who shuns the mass:
 What England's church allows,
 My conscience disavows,
 The flock can take no shame,
 Who holds the Pope supreme,
 The worship's scarce divine,
 Whose table's bread and wine,
 Who their communion flies,
 Is catholic and wise.

F I N I S.

*but let me not interpolate
 or run at imperfect note*

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The Jesuits double faced Crew

I hold for faith
 What Rome's church faith
 Where the King's head,
 The flock's right
 Is in the King's right
 The people's right
 It's but an aid,
 To show the mass
 What England's church allows
 My conscience allows
 The flock can take no shame
 Who holds the Pope's name
 The world's least divine
 Who holds the bread and wine
 Who then communion gives
 Is catholic and true



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JAMES A. KENNEDY

BOOK-SELLER AND STATIONER

WOOD-STREET

On the 15th of the month of May 1851
 I have been informed that James A. Kennedy
 has been appointed to the office of
 Secretary of the Board of Education
 in the City of New York

Respectfully,
 J. A. Kennedy

